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* PART I : ŚRAUTA RITUALS *
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C H A P T E R I

O R I G I N A N D D E V E L O P M E N T O F R I T U A L S

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ORIGIN AND DEVELOPMENT OF RITUALS

Vedic sacrificial rituals with all its details and in its subtleties constitute an important and substantial part of Vedic literature. Therefore, the study of rituals in the Vedic literature - vast and deep as the ocean - is necessary towards shedding light on the various facts related to them. They are important in the sense that one cannot unlock the mysterious nature of the Vedic Mind, unless one applies the key of the knowledge of the sacrificial rituals.¹ And, in the light of this fact it becomes essential to study the various aspects of the ritual, viz. comprising their meaning, purpose and types of performance, origin, development, relationship with religion, mythology and magic.

I. Meaning of Ritual:- The term 'Ritual' has been defined in many ways by the scholars. According to E.W. Hopkins 'Ritual is a stereotyped expression of emotion or belief or of both combined.'² He further says that 'ritual is the frame which preserves religion as well as exhibits it, but it often lasts longer than that which it is intended to keep. Its great primitive importance is more than religious, for, it established an intimate relation between religion and non-religious acts.'³ Ritual is ordinarily discussed as an aspect of religion and has even been considered the origin of religion. It is by no means a phenomenon peculiar to religion.⁴ It has also been accepted as a belief or dogma but a religious code of manners.⁵ Ritual has firmly been recognized as an expression of conservatism.⁶ Ritual is a term of religion and it may be defined

as a routine of worship.⁷ There can be no organised method in religious worship without some sort of ritual. It has been defined as a form of behaviour prescribed by custom, law, rule and regulation.⁸ It has been added that among many primitive peoples ritual is thought to be particularly pleasing to the gods, and deviations therefrom as punishable. The ritual has also been defined as a manual containing the forms to be used by the priest in administering the sacraments.⁹ But Dr. Chaubey is of the opinion that ritual is rather something more than that as it includes sacraments as a part of it.¹⁰

Ritual generally expresses, quite closely, the conditions of life.¹¹ It is the domain of absolute purity, the brahmin ritual-specialists are pure and the yajamāna has to undergo a purificatory ceremony, the dīkṣā, in order to be admitted to the ritual.¹² Purity has been recognized by Dr. Chaubey as a part and parcel of Vedic ritual.¹³ Ritual has also been accepted as a regeneration of the universe, not being a communal but a strictly private celebration.¹⁴

Thus it is seen that various meanings have been suggested for 'Ritual', but the most appropriate term for ritual is 'Karmakāṇḍa' which etymologically means 'a collection of series of successive acts to be performed at different occasions.'¹⁵

II. Purpose and types of Rituals:- From the study of Vedic rituals it is found that they were performed by the people, influenced by one or the other longing. That is why Manu was compelled to say that on earth rituals are not performed by the disinterested man; for, 'Man' is by nature invariably impelled to action by the desire.¹⁶ Obviously, Vedic rituals were performed with a motif of promoting human ambitions. The foremost and important characteristic of the Vedic sacrificial ritual was that it aimed at both the emancipation of an individual as well as the progress of community or

society. The sacrificial ritual, as the people belonging to various varṇas, races or creeds took part in its accomplishment,¹⁷ proved to be a strong media in the promotion of social liability and progress. But there is a large number of Vedic rituals which require classification.

Norbeck, keeping the beliefs and behaviour patterns prevailing in the society in view, gives clue to a type of rituals viz. group rituals which, according to him, include elements of magic.¹⁸ But, further it is found that he divides rituals into two classes viz. crisis rites and cyclic group rites.¹⁹ Of these two classes, the former is connected with the important, critical, but normally expectable events viz. biological crises of life, birth, sexual maturity, reproduction and death, in the life of the individual.²⁰ He further says that these rites extend beyond these ceremonials to encompass any ritual that is not calendrically fixed and cyclic. The next class viz. cyclic group rites, comprises of those rituals which have equal significance for all or for most members of the social group in which they are performed. These rituals range from familiar ceremonies to those which apply to the whole societies.²¹ He further observes that these observances may take place daily, weekly, monthly, seasonal, or annual. Among peoples subsisting by agriculture, planting, first fruits, and harvest rites are particularly common. Giving an example of cyclic group rituals, Norbeck says that the important ceremonial occasions of christianity are linked with the annual cycle of agriculture activities of the Mediterranean area in which christianity arose.²²

But, the Vedic rituals are, generally, classified into three classes viz. Pākaya]ñā samsthā rituals, Gora Samsthā rituals

and Haviryajña Samsthā rituals.²³ Among these Samsthās each consists of rituals of the seven sacrifices. Thus there would be a long list of rituals in these Samsthās. All the rites which are known under different names could be concised to Prakṛti and vikṛti rites. The Baudhāyana Śrauta Sūtra provides clear information about these two types. The Sūtra says that the Prakṛti Sacrifice is the basic ritual and Vikṛti is that which models on the Prakṛti. The Darśa and Pūrṇamāsa sacrifices constitute the Prakṛti basic ritual among the īstis, whereas all other optional īstis constitute Vikṛti.²⁴ The Śrauta Sūtra further gives three types of rituals viz. (i) to be repeated in accordance with the rites, (ii) to be repeated in accordance with deities and, (iii) to be repeated in accordance with number. The ritual that is performed with the mantras relating to the Savitr is the one repeated in accordance with the rites. The rituals of taking up of clarified butter for all deities into dhruva, the droṇakalāśa in which soma juice is extracted for all divinities come under the second type. The ritual of asking 'has the oblation been properly cooked, O Savitr' three times, is the example of the ritual that is repeated in accordance with number.²⁵

Nevertheless, all the rituals, belonging to any Samsthā, cannot be classified as religious or non-religious rituals because all the vedic rituals are religious. The magical rituals can also be included in Religious rituals. Thus Vedic rituals could be classified as: (i) individual (or private) rituals, (ii) rituals for the family welfare and (iii) ritual for the community-uplift (or public rituals).

(1) Individual (or private) Rituals:- The rituals performed for an individual's welfare can be called private rituals. As a matter of fact, a person is always influenced by his various ambitions,²⁶

hence, he performs numerous rituals for their fulfilment. A large number of such rituals has been accounted for in detail in Vedic ritual-texts, e.g. a person performs Sarvasvāra ekāha, for his peaceful death.²⁷ By performing Asvamedha, a person overcomes different evils.²⁸ Taittirīya Saṁhitā declares that every person owes three debts to devas, ṛsis and pitṛs.²⁹ He can free himself from these debts only by sacrifices, celibacy and offspring, respectively. Obviously, a person would like to have children in order to free himself from one of the debts. In the Vedic society the birth of a male child was considered to be essential to keep the chain of family unbroken. And the Vedic ritual-texts prescribe rituals for this purpose. At the Pīṇḍapitr-yajña the wife of the yajamāna is directed to consume the middle rice-ball out of the three, if she desires for a male issue.³⁰ The pumsavana ritual of the gṛhya sūtras has also been prescribed for the fulfilment of the same desire. G. Br. specially prescribes Putreṣṭi, for getting a son.³¹ If a person wants to get rid of a chronic disease, he should perform 'Tivrastut' ekāha.³² Thus an individual performs various such rituals to fulfil his varied ambitions. All these rituals are for the welfare of an individual.

(ii) Family-welfare Rituals:- The rituals, that are performed for the family welfare, constitute another type of Vedic rituals. Pañcavilāṣṭi is performed with the ambition of getting grains.³³ The idea behind this iṣṭi is to get more grains so that the family of the yajamāna may not starve due to the shortage of grains. At the time of marriage the bridegroom makes the bride enter the house with the verse "Here may your pleasure increase with offspring."³⁴ Clearly, the ritual is meant for the happy family life. As the term 'family'

is, generally, taken to mean both husband and wife, therefore 'Svargārohana' ritual of Vājaneya³⁶ is meant for the welfare of family even after the death.

(iii) Society-Welfare Rituals:- The rituals, in which the members of varied varṇas take part and which serve for the welfare of society, are called the public rituals. Śrauta-rites, containing a large number of rituals, themselves are the best examples of group rituals for promoting community welfare as almost all the members of society take part in their accomplishment. These are the rituals which are performed for the welfare of society. Karīri-īṣṭi is performed for the rains³⁶, which is helpful for the welfare of society as a whole.

RĪSTRABHṚTĪ³⁷ oblations are also for the welfare of the nation. After the birth of a child the 'nāmakaraṇa' or baptism ritual is performed. Although it is a ritual that is performed upon an individual (the child), yet it can be considered as a public ritual as other members of society, his relatives etc. also take part in the ceremony. Similarly, at the death of a person, his relatives and other members of the community take part in funeral ritual, which is the fittest example for the public ritual.

Besides the rituals of different types discussed above, there are still some rituals viz. Dakṣiṇā^{38a} and Prāyaścitta^{38b} rituals which also require independent consideration.

(iv) Dakṣiṇā-rituals:- There is no sacrificial rite in which the ritual of distribution of dakṣiṇā is not performed because without dakṣiṇā an oblation is not an oblation in the real sense.³⁹ This ritual is necessary because without the performance of this ritual yajña perishes, therefore it should always be performed.⁴⁰ Hence, by, the distribution of dakṣiṇā should itself be taken as an independent

type of ritual.

(v) Prāyaścitta Rituals:- The rituals are always performed with some ambitions and with the growth of the former the mistakes are necessary in their performance. In that case the desired fruit would be out of hands of the yajamāna. To overcome the mistakes, there has been prescribed a type of rituals viz. Prāyaścitta rituals, which are performed at once after the occurrence of mistake.⁴¹ The germ of rituals of this type may be found in the RV. especially in the hymns addressed to Rudra and Varuna. Whereas the later ritual-texts, particularly Śrauta-sūtras, are full of such Prāyaścitta rituals.

(vi) Ābhicārika-Rituals:- In the Vedic society ābhicārika (Magic) rituals were also in practice. Atharvaveda is clearly taken as ābhicārika-book in which one can find a large number of ābhicārika rituals. Samhitās prescribe that one should offer caru of black rice to Soma and Rudra, if one desires to perform ābhicāra.⁴² Śyena-ekāha is itself only for ābhicāra (exorcism).⁴³ These rituals are also performed with some desires. Thus they form a different type of Vedic-rituals.

(III) ORIGIN OF RITUALS:- Before taking the study of 'origin' of anything numerous aspects have to be kept in mind. It can't be asserted that the result would always be the right one as Norbeck says that the study of 'origins' has seldom yielded results regarded as positive, and it has often emerged with strongly conflicting theories.⁴⁴ But, influenced by this statement one should not refrain from the study of 'origins' rather for the clear understanding one has to devote oneself to this study.

The rituals mostly, if not entirely, are the part of religious ceremonies. But as all the Vedic rituals are religious

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therefore it would be appropriate to search the origin of rituals in the light of some of the theories which have been proposed in the origin of 'Religion' and simultaneously criticized by learned personalities. Religion means, on the one hand, the body of beliefs entertained by men regarding the divine or supernatural powers, and, on the other, that sense of dependence on those powers which is expressed by word in the form of prayer and praise, or by act in the form of ritual and sacrifice.⁴⁵ In other words it can be said that religion is the group-form of rituals. Religious ideas are the rational or cognitive attempts of primitive man to interpret and adjust to his external environment.⁴⁶ And when the man tries to adjust himself it is but natural that he seeks help of some sort of rituals. Some of the theories in the origin of religion are being discussed here, for, they may give some clue to find out the origin of rituals.

Theory of spiritism was given by Herbert Spencer, according to whom all religions originate in the honour and respect shown to the spirits of the dead.⁴⁷ The theory was criticized by scholars like A. Lang, Hopkins, E.W. When we consider the origin of Rgvedic religion in the light of this theory we feel disappointed. In the words of Dr. Chaubey 'if we accept it, we would have to accept that the Rgvedic gods are the spirits or the ghosts of the dead person, which is evidently not.'⁴⁸ If the origin of rituals is studied from Spencer's view point then it would mean that all rituals were originated from the worship of ghosts of the departed ancestors who must have been tranquillized out of fear which is not the fact. The mention of the Śrādhā, the rituals performed after the death of a man, may be made in this respect. But it cannot be said that the origin of rituals is the product of worship of ghosts.

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Another theory, viz. 'Theory of Group-spirits', was given by Wundt.⁴⁹ It was also not spared by the critics. Observing Rgvedic religion it is found that forest-worship, tree worship or plant-worship is not the religion of the Rgveda.⁵⁰ But in the later ritual it is found that at the soma sacrifice the tree, from which the yūpa is taken, is worshipped by touching with a sruva.⁵¹ It is clearly the tree-worship. But worship of trees cannot be taken for granted as the origin of all rituals because all of them do not belong to the worship of trees.

Another theory, viz. 'Theory of Naturalism' is given by Max Müller. According to the theory religion sprang from spontaneous emotional reactions of wonder, awe and fear evoked in main by natural phenomena such as the sun and the moon.⁵² To be more correct it can be said that the good aspect of nature which evoked the sense of respect and also the æsthetic consciousness of the poet was responsible for developing a clear concept of Vedic religion. It is clear that rituals may also be the product of inspiration of nature and respect towards it because 'sūrya', 'dyāvāpṛthivi' etc. all are helpful and that is why get libations and offerings.

Though various other theories have also been propounded to show the origin of religion, yet, if applied to trace the origin of rituals, they are unable to give a right and definite clue in this respect. Certainly, no single theory can claim as covering all the aspects of the origin of anything, rather it can only reveal some of the secrets.

Origin of Rituals in Vedic-cult:- Coming out of the net of theories it is being tried to study other general features to find out the numerous reasons which could be helpful in tracing the origin of rituals. The origin of rituals could be seen in Vedic cult which

endeavours to (i) win the favour of gods, (ii) ward off the hostility of the demons and evil spirits and (iii) show respect to the ancestors.⁵³ The favour of gods could be gained by worshipping them with word or act. The gods, through prayers, could be evoked to forgive the sins. Varuna is requested to forgive the sins: O Varuna (we) deprecate thy wrath with salutations, with sacrifices and with oblations, o Life giver, O wise, abiding for us, O king, loosen sins, committed (by us).⁵⁴ Again, he is requested for his favour: O Varuna, hear this call of mine, and be gracious today: craving for help I seek thy (favour).⁵⁵ But at the same time, the people, who take Rgvedic verses as purely ritualistic, have been warned by Dr. Kashikar, according to whom, 'it must always be borne in mind that the Rgveda is a poetry - of course liturgical poetry. The ritual-application of the Rgvedic verses is only a secondary purpose.'⁵⁶

Pleased by the prayers, the gods forgive sins. In the Varuna-praghāsa parvan the wife of the yajamāna is asked to speak the name/s of her lover/s and when she speaks, she is made to recite 'Praghāsin' etc. (VS.III.44)⁵⁷ and thus expiating for the sin she gets rid of it. But, if by chance, the man realizes that the god - worshipped only with Prayers - is not favouring him, then he starts making gifts in various forms. He supplies the god with the food he finds most strengthening to procure the favour of the gods.⁵⁸ Obviously, celestial beings are thought to be able to grant good or inflicting harm on crops or other property and to revert their wrathful attitude they are mitigated through offerings and oblations of all kinds, especially of the products, viz. rice, grains, barley etc., of the soil. Clearly, in this practice lies the seed of the origin of rituals of offering different materials.

The reason of disfavour might be the wrath of the god due to any reason and because it is to be propitiated, so, in this case, also, there are chances for the origin of gift-rituals. The gift is offered to avert the wrath of the god : it seeks to produce in him not the positive action of furthering the welfare of the suppliant as is normally the case, but the negative attitude of sparing the guilty man.⁵⁹ As a man is made pleased with a gift, the gods too are pleased with it. Hopkins observes that in reality, this was a form of placation made under duress to overcome divine anger, piacular rather than a special form of gift sacrifice.⁶⁰ It seems that making gifts is the best method of averting the wrath of god. It has been observed that rituals are performed for getting the favour and keeping off the wrath of gods but the origin of such rituals, which are performed after receiving the favour is seen very rare. Baudhāyana ŚS. prescribes that if a son is born to a person he should offer a twelve-kapāla puroḍāśa to Vaiśvānara Agni.⁶¹ Taittirīya Saṃhitā also prescribes rituals of offerings, to be made if a man gets a son born to him or attains a thousand cows.⁶² It seems that the ritual was for the maintenance of health of the received-ones. In the ancient days the gods were gifted with milk, ghee, puroḍāśa, flesh etc. But in the modern days besides giving offerings to gods, they are gifted with the construction of temples, flowers are wreathed, and sometimes food is distributed among the poor people on the name of gods. This is the background in the origin of modern rituals.

According to the general thinking Agni serves as a pillar to join heaven and earth. It is thought to be the earth-god and messengers of other gods, who takes the offered material unto them: therefore the ritual of establishing the fire in sacrificial-hearth

(yajñika-kunda) is for the oblations to be offered into it. Establishment of a single fire is the ritual for every householder but the wealthy people give birth to new rituals by establishing three fires viz. Gārhapatya, Ahavaniya and Dakṣiṇāgni; and perform a large number of rituals. If only one fire is established then there is a ritual of churning it out of the arāṇis and if three are established then other ritual viz. taking the other two from the Gārhapatya, is originated.

Pomp and Show:- Another cause of the origin of new rituals is the human tendency towards pomp and show. Every wealthy person wants to perform a sacrifice with a great enthusiasm displaying his riches and for it the ṛtviks have to evolve new rituals because they were also aware of the fact that bigger the sacrificer bigger would be the dakṣiṇā. In this way the yajamāna and his performer, both gain high fame.⁶³ Rājasiṃha is a sacrifice which includes so many small iṣṭis in it. It seems as if all these iṣṭis have been added influenced by the pomp and show tendency. Similar is the case with Īśvamedha sacrifice. Karmarkar acknowledges it as a pomp and show sacrifice. According to him "the Īśvamedha is acknowledged to be a great state function, characterised by pomp and grandeur worthy of an emperor who has subdued all other kings."⁶⁴ Karmarkar further observes that it is well known that the horse is regarded as the most vigorous male animal and there certainly was a time when society allowed women, who for one reason or the other, could not secure male human beings to consort with them, to have intercourse with a horse, and that event was regarded as a fit for being celebrated with special pomp.⁶⁵ It is right that the sacrificial system had become complicated with the origin of new rituals and there was a thinking towards pomp and show but it is not appropriate to say that other rituals were originated from the celebration of the event of intercourse of a woman with

a horse, which is quite impossible. The ritual is only a symbolic one because the chief-queen lies with the dead (not the living) horse and places its penis into her lap.⁶⁶ There is no sign of actual union. The reason for the symbolic celebration may be to secure a male child with divine qualities and vigour.

Availability of things :- Availability of things also influences the origin of rituals. For the Paśubandha sacrifice the yūpa of Palāśa was prescribed.⁶⁷ If the Palāśa is available in one region it may not be available in the other region whereas the Khadira, Bilva or Rauhitaka are available there. Then the yūpa of either of the tree will come into the ritual practice⁶⁸ and hence by the ritual of substitution comes into being. In the Funarādhāna, Kusa is used in place of the wood which is used in Adhāna.⁶⁹ This is the example of ritual of substitution.

Ābhicārika Practices:- There exist ābhicārika practices also. Peering into the depth of RV. some people think that there are obviously some ābhicārika hymns in it viz. the removal of jaundice by the sun;⁷⁰ the prevention of miscarriage,⁷¹ and the prognostication of misfortune.⁷² Rgveda tells how the purohita Devāpi won rain by a spell.⁷³ But Monier-Williams considers the Rgveda as a collection of songs in praise of the personified elements and, according to him, it is not arranged for any ritual purpose.⁷⁴ None the less, the hymns have helped the growth of the sacrifice.

Sometimes the rituals are considered the results of priestly elaboration.⁷⁵

→ Macdonell holds the rtviks responsible for the origin of magic rituals. According to him, even in the period of the Rgveda, there already existed a priestly class, qualified by special knowledge and magical qualities to act for others in

difficult and dangerous intercourse of men with gods and spirits.⁷⁵ But the critics never lag behind. Potdar criticizes Macdonell in the strong words when he says that the priests of the Rgveda were not magician because the Rgvedic sacrifices were not magical in character.⁷⁷ At the same time Atharvaveda, which is taken as spell book, contains a battle spell used by a Purohita in fight.⁷⁸ If, for a while, the magic-rituals are kept aside, then also it could be asserted that the ṛtviks are also responsible for the origin of rituals. Not to speak of this only magical ideas also are the cause for the origin of rituals. Stepping on the tiger's skin was thought to be gaining the tiger-like strength that is why at the Rājasūya the king is made to step on a tiger's skin. This ritual is clearly the result of magical idea.

Belief in Souls: A belief in souls is found in all societies, and in the primitive world souls do indeed often wander.⁷⁹ To show respect to the souls of ancestors will automatically give birth to the rituals of ancestor worship and the rituals of Hinduism—Yajña, Pitṛmedha, Śrādhā are the result of ancestor worship. It is supposed that there are two types of spirits viz. evil and good. Evil spirits are always thought to be more dangerous than good spirits. They are comparatively more dreadful and that is why, as it seems to be right, they forced their passage into the Vedic ritual. ⁸⁰ Āsv. Gr. Sū. prescribes that one should offer oblations of duly cooked food to both: the day walking and the night walking beings, to gods as well as demons. The evil doers are to be flattered and gratified with praise, offerings and gifts for warding off evil, whereas on the contrary, the kind spirits are propitiated for favour of wealth, offspring, animals, land and servants etc. when a person possesses land, he thinks to produce

grains and then again he desires for more grains. He ensures the continuity of vegetation which could be achieved through the periodical offerings of grains and the Āgrayana-īṣṭi is the best example for it. The offering of first-fruit, however, is mainly if not entirely an offering to secure the safe eating of the new products, an idea which is of world-wide extension.⁸¹ In this way the ritual of grain-offerings comes into practice.

Payments to be made: The reader of ancient ritual books comes across the ritual of distribution of dakṣiṇā, which is related to the ṛtviks who are, generally, thought to be greedy personages but the appropriate reason for the origin of dakṣiṇā rituals seems to be another. It is the human psychology to make gifts to the well-wishers. The gods are paid oblations for, they render help to the yajamāna. Similarly, on the same pattern the ṛtviks are paid gifts or dakṣiṇā. The yajamāna thinks that the person, who has helped him in getting his desires fulfilled, must also be paid something and appropriate and thus the dakṣiṇā rituals might have been originated.⁸²

Removal of errors:- Still there is another reason for the origin of ritual which requires attention. The details of the rituals went on increasing and they became more and more complicated. It was but inevitable that an error ~~xxxxxxxxxxxx~~ should be committed in their performance. And this was the reason that the error-consciousness arose among the people and they tried to perform those rituals which could avert the error. With the outcoming of positive results the rituals which came into practice, started to be known as the 'Prāyaścittas', the word which is not found in the R̥gveda but only in later-literature: Brāhmaṇas and Sūtras. The taste for the inventions of such rituals is clearly one which grew with the development of the priestly system.⁸³

Obviously, there are numerous reasons for the origin of rituals. It could highly be asserted that a single theory, as observed first, could not be proposed in support of the origin of rituals as the rituals are the results of various natural effects and changing human tendencies and moods.

(IV) DEVELOPMENT OF RITUALS:- It is a generally accepted fact that the religious history of India does not really begin at the time when the Veda, the earliest literature, was composed, but it begins much earlier.⁸⁴ And the Rgveda is the oldest written literary monument of the world containing an age long tradition of Aryans and at the same time reflecting a glimpse of their rituals. Therefore it becomes necessary to observe the development of ^{rituals} right from the Rgveda itself.

Samhitās:- The religion of the Rgveda is the worship of great and powerful gods. It seeks to propitiate them by gifts and supplications.⁸⁵ Though the Rgveda-Samhitā is not a book of ritual, yet the earliest reference introducing the Vedic ritual is found in it. It gives the list of at least seven rtviks viz. Hotr, Potr, Neṣṭr, Āgnidhra, Prasāstr, Adhvaryu and Brahmana.⁸⁶ At another place the names of the rtviks viz. Hotr, Adhvaryu, Āvayas, Agnimindha, Grāvagrābha and Śanstr, are found.⁸⁷ Still there are other rtviks viz. Upavaktr,⁸⁸ Purohita,⁸⁹ Sāmanyas,⁹⁰ Udgrābha,⁹¹ Sāmagā,⁹² and Śantr,⁹³ whose names have been mentioned in the Rgveda. But, of all these above mentioned the Udagrābha and Grāvagrābha disappear in the later ritual.⁹⁴ Hillebrandt is also of the opinion that the names of these Rgvedic priests are largely, though not entirely, the names of the priests of the later ceremonial.⁹⁵ The functions of the four chief priests ~~xxxxxx~~ viz. Hotā, Udgātā Brahmā and Adhvaryu, are found divided in the Rgveda.⁹⁶

The names of the objects viz. yūpa,⁹⁷ idhma,⁹⁸ samidha,⁹⁹ juhū,¹⁰⁰ drona¹⁰¹ etc. to be used in a sacrifice are also found in the Rgveda. Similarly, puroḍāsa, grain, milk appear among the offerings and bull, cow, goat, horse and sheep appear among the animal-offerings.

Rgveda provides a term in which the Adhvaryu is asked to give the consent for the recitation to begin.¹⁰² The terms 'astu srausat',¹⁰³ vasat¹⁰⁴ and svāha¹⁰⁵ are also found in the Rgveda itself. At one place the word 'parvanā' is repeated, which is taken to mean that the ṛiti named Darsapūrnāmāsa, mentioned in the Yajurveda, was performed during the Rgvedic period.¹⁰⁶ A few proto-types would be sufficient to show the use of Rgvedic verses in the Ritual. Two hymns¹⁰⁷ were used at the time of kindling of fire. Another hymn¹⁰⁸ was used at the time of anointing the yūpa. The flowing soma is famous as pavamāna soma and the ninth maṇḍala of the Rgveda carries hymns on this very description. The maṇḍala is addressed to the soma-plant and the juice pressed from it during three savanas. Rgveda¹⁰⁹ gives a hint of the ancient system of pressing the Soma with the help of a mortar (ulūkhala) and pestle (grāvan).

From all these references, discussed above, one may conclude that during Rgvedic period there existed some rituals. But it is a difficult task to define the ritual development of the Rgvedic period as the chronology of the hymns which lie at the basis of the rituals in the different stages can't be regarded as corresponding to that of the different stages of the rituals themselves.¹¹⁰

Obviously, all the mantras of the Rgveda have not been used in the rituals. Notwithstanding, it could be mentioned here

that the mantras of the Ṛgveda were not, originally, composed for the sacrificial uses but, later on they began to be used in the sacrifices by the ritualists according to the requirement of the ritual. The Ṛgvedic ritual, as deduced from the hymns, was an elaborated affair, yet considerably varied from the ritual of the Śrauta Sūtras.

A definite form of ritual is seen in the Saṁhitās of Yajurveda and Sāmaveda. The very arrangement of the mantras of both these saṁhitās are in complete accordance with the performance of rituals. The verses in the Yajurveda are none the more hymnal in their nature but, on the contrary, are in the main ritualistic and depict the exceeding growth of the Ṛgvedic ritualism. The verses have been dominated by the details of the sacrificial rituals. Certainly, the verses and formulas of this Veda are invariably found fulfilling one or the other ritual function. In a few cases the verses in the Yajurveda have been repeated. The Yajurveda-verse V.37. has been repeated as VII.44, but the former is used in the morning pressing whereas the latter in the midday pressing.¹¹¹ Similarly some other verses have been repeated e.g. 2.24 as 8.14; 5.36 as 7.43, 11.29 as 13.2; 10.24 as 12.14; 12.6 as 12.21, 12.9 as 12.40, 12.10 as 12.41 etc. etc. But one should be very clear that the repeated verse is always used for another ritual.

The Sāman singers were already divided into two classes of Udgātṛs and Prastotṛs at least.¹¹² Āgneya-kāṇḍa, Mandra-Kāṇḍa and Pavamāna-Kāṇḍa of the Sāmaveda themselves speak the story of systematic description of rituals. In the Uttarārcika of Sāmaveda Ūhagāna and Ūhyagānas are found. The Uttarārcika provides sāmanas for Daśarātra parva, Samvatsara parva, Ekāha parva, Ahīna parva, Sattrā parva, Prāyaścitta parva and Kṣudra parva, in a systematic

way. Sāmāns were used in the Śrauta rituals as is clear from KSS when it says that Brahmā sings three Sāmāns.¹¹³ Moreover participation of Udgātr and his assistants, the chanters of hymns from Sāmaveda, makes it clear the use of Sāmaveda in the later ritual performance.

The Atharvaveda Samhitā is taken to be a spell book, that is why the priest, Brahmā, related to the Samhitā remains almost silent. Keith observes that a deliberate attempt was later made to bring the Atharvaveda into the circle of the three orthodox Vedas by the addition to the collection of book XX which contains the hymns to be used by the Brāhmaṇāochamsin priest in the ritual of the soma sacrifice.¹¹⁴ The verses from this Veda came to be used in Śrauta ritual. Vaitāna Śrauta Sūtra uses verses from this Veda e.g. the sūtra prescribes AV.7.78(74).4 to be recited at the time of vow taking.¹¹⁵ In many grhya rites, however, a large number of the verses of the Atharvaveda have been used.¹¹⁶ For instance, AV.I.11 is used in the rites of child birth.

Brāhmanas: The Vedic ritual continued with the change of society for a long period. The ritual of the Brāhmanas was clearly continuous with that of the Rgveda. These texts could be treated as a large collection of supplements to the Samhitās containing directions for the proper use of hymns and prayers. They are the voluminous body of writings describing the rituals in a detail. They, many a times, discuss the meanings of the rites. For example, defining Vājapeya, ŚBr. tells that 'Vāja' means 'anna' and 'Vājapeya' means the same as 'Annapeya'.¹¹⁷ Bloomfield seems to have misunderstood the detailed description of rituals found in the Brāhmanas. According to him, 'both the performances and their explanations are treated in such a way, and spun out to such length, as to

render these works (Brāhmaṇas) on the whole monuments of tediousness and intrinsic stupidity.¹¹⁸ It is not right to use such words for these works, not because they are taken as sacred but, because without them it would have been very difficult to understand the complicated rituals. These texts, in fact, have helped in the growth and development of rituals, as they serve as a torch to lead the officiants and the yajamāna at the right path.

The rituals of Brāhmaṇas are not the same as are found in the Sāṃhitās but they came into their standard form after some changes. A large number of rites and ceremonies and their bewildering complications took a long time to come into a regular system of sacrificial rules, as have been exhibited in the Brāhmaṇas.¹¹⁹ As a matter of fact the ritual is described in the Brāhmaṇa-texts in a detail. Observing the development of Brāhmaṇic rituals, P. Banerjee says that 'they became more important than religion and priest more important than gods.'¹²⁰ But Potdar is of the view that in the days of Brāhmaṇas, with the shifting of the emphasis, the performance of a sacrificial rite has become a chariot to be drawn by the hymns and the divinities.¹²¹ Keeping the comments of Potdar in view, it can't be said that the ṛtviks were more important than gods, as has been stated by P. Banerjee. In the Brāhmaṇas one can find a great number of gods who are offered various types of offerings. The gods have always enjoyed an important place in the society. The ṛtviks could only be the means to perform a sacrifice in a right way, whereas, it were the gods who could bless the yajamāna with bliss. Thereby it cannot be said that ṛtviks or gods - one of the two - were important. Both parties had an important place in the Brāhmaṇic ritual. If the chariot is drawn by the hymns and the divinities then the ṛtviks are the charioteer. The ritual had

developed to a large extent in which all the means had their own importance.

Śrauta-Sūtras:- Though the Śrauta Sūtras are considered an uninteresting form of literature¹²² and they have the reputation of making a little attractive field of study and inquiry,¹²³ yet they constitute an important part of the Indian Culture. One can't shut one's eyes from the fact that they are the string of rules for the guidance of sacrificing officiants. They contain not only the rules and modes of sacrifices but also the implications (vinīyoga) of the mantras.¹²⁴ And, many times, they prescribe suitable grammatical modifications (ūha) in respect of certain yajus.¹²⁵ The systematic way of rituals is found only in the Śrauta Sūtras, who follow their respective Brāhmaṇa-texts with certain modifications and additions. For example, at Darsapūrṇamāsa sacrifice there is a ritual to husk the havis grains three times. Ś.Br. condemns the uttering of the verse 'devebhyah sūndhadvam' etc. in the ritual.¹²⁶ But Kātyāyana, certainly, did a modification by accepting it as a view of some other Acharyas.¹²⁷ In the Kātyāyana Śrauta Sūtra among the options of the time of performances of 'Punarādhāna'-rite it has been prescribed that the rite may be performed at the Punarvasu-constellation.¹²⁸ This is clearly an example of addition as this option is not found in Ś.Br. The authors of the Śrauta Sūtras did not feel hesitation to quote from other Brāhmaṇas. For example Kātyāyana has quoted Tāndya Brāhmaṇa many a times.¹²⁹ However, there is no fundamental difference between the rituals of Śrauta Sūtras and as prescribed in their Brāhmaṇas. N. Tsuji observes that an author of a Śrauta sūtra largely makes use of the vidhi elements of a Brāhmaṇa text of his own recension.¹³⁰ The Śrauta sūtras fill up the lacunas left out in the Brāhmaṇas.¹³¹ They provide the details

of the rituals in a set order. They have also, like Brāhmaṇas, made room for a number of gods. As a matter of fact, these gods have been mentioned in the Rgveda also but those were different from these as they were only the personification of the powers of nature. In the Brāhmaṇas and Sūtras a different conception about them is seen as they formed definite forms.

Some sacrifices are considered as Prakṛti-rites and they include descriptions of smaller iṣtis. For example, Darśapūrṇamāsa the Prakṛti rite, includes Daksāyana iṣti. Similarly, Agnisoma is the Prakṛti of all the ^{sacrifices} ~~sacrifices~~. Oldenberg points out that it shows how much system there is in the Indian sacrifices and how fully and minutely that system must have been elaborated, before it assumed that form in which we find it in the Brāhmaṇas and Sūtras.¹³² There are other examples of development in the rituals. In the Vājasaneyī Samhitā Kāṇyāṣṭis and Kāṇyapaśus are not dealt with but, Kṛṣṇa lays down a few Kāṇyāṣṭis. And it is, clearly, the development of rituals. However, it may be stated here that the developed form of rituals which is found in the Śrauta-Sūtras is not the result of a single day but a result of long traditions of centuries.

Grhya-Sūtras:- The grhya rituals ~~are~~ as old as the Śrauta ritual and they have a common origin. In general, even if it is granted with Knauer that the domestic ritual is earlier than the public ritual, it remains true that so far as the texts are concerned the grhyasūtras are later than the Śrautasūtras.¹³³ Rgveda has also the sūktas of the domestic rituals viz. marriage¹³⁴ and funeral¹³⁵ hymns but full details and developed form of rituals of these ceremonies are found only in the Grhyasūtras.

Pindapitr-yajña is found in the Brāhmanas, Ś. Sūtras and in the Grhyasutras as well. D.R. Shastri observes that this form of father-worship seems to be the first step of development in the development of rituals of ancestor-worship.¹³⁶ There is a ritual of feeding the brāhmanas, in this yajña.¹³⁷ Shastriji is of the opinion that this ritual is unknown to the Brāhmanas and Śrauta Sūtras. It is, according to him, introduced in the Grhya-period.¹³⁸ It seems that a reference from Śān. Śs. has been slipped by Shastri Ji, wherein it is said that the Yajamāna either himself consumes (the rice balls) or gives them to a brāhmaṇa or throws into the water.¹³⁹ The giving of rice-balls to a brāhmaṇa, certainly, is the initial stage of feeding the Brāhmanas and hence it would not be appropriate to say that only grhya sūtras introduced this ritual.

A ritual is just like a flower in its bud which takes time to develop into its full form. Similarly, Śrauta rituals have taken a long span of time to develop. The whole of the Vedic period must be regarded as one of steady modification in detail of the rite.¹⁴⁰ It could be vindicated that Rgvedic rituals have a hand in the formation of later rituals. Ritual is not of an absolute rigid nature, as it grows, alters and perishes but sometimes remains in practice though in another form. Anyhow, it remains a fact that it has a quality of development.

(V) FACTORS INFLUENCING THE RITUALS

Rituals take a long time to develop into their standard form and numerous factors are responsible to influence them. Here are some of the factors which influence the rituals in one or the other way:

(1) Ancient Practices:- Ancient practices prevailing in the society are one of the factors responsible in influencing the rituals. In

the Sūtras it has been prescribed that the arms and the sacrificial utensils etc. were placed by the side of the dead person.¹⁴¹ The ritual seems to have had an ancient influence upon it, for, it might have remained a thinking that 'there is something which lives alive even after the death which requires the things of daily use'. Hopkins observes that 'that there is a ghost, that something survives, is implied as primitive belief by the practice of burying implements, toys, horses, wives etc. with the dead and sending the soul down a stream or over water in a boat (as do the Africans and as did the Scandinavians).¹⁴² It can be said that to some extent the ancestor worship might have some influence of such ancient practices.

D. R. Shastri points out three successive methods of disposing the dead in the Vedic times. According to him, burial was succeeded by post cremation burial and post cremation burial was succeeded by cremation.¹⁴³ But, among these methods, pointed out by Shastriji, the most primitive one is found absent. At the initial stages the people might be in practice to throw the dead body in an open place where it was eaten by dogs or wild animals or it gave away a foul stink. And when they would have seen that bad state of the body they might have started practising other successive methods. Rgveda contains both the burial and the cremation verses.¹⁴⁴ From the later ritual-texts it is clear that at the Pitṛmedha rite the bones of the dead were buried into the ground¹⁴⁵ which is the post-cremation burial stage. The fact of burying the bones after cremation reminds the ancient practice of disposing the dead by burying.¹⁴⁶ The modern ritual of burying (and not cremating) the infants might be, to some extent, a reminiscence

of the ancient practice of burying the dead bodies of all including grown ups.

(11) Geographic Factors:- Change of climate, life under new conditions, all these elements oppose the stereotyped ritual with more or less success.¹⁴⁷ Besides other reasons the rituals develop, many times along different lines owing to different geographical conditions.¹⁴⁸ Sūtras show that a ritual can vary in varied regions Kātyāyana, while describing the dakṣiṇā of Viśvajitsīlpa-ekāha, prescribed the different dakṣiṇās for different regions. According to him horses, ~~elephants~~ elephants, chariots yoked with mules were given in western, eastern and northern provinces, respectively.¹⁴⁹ The prescription of different animals for the different regions is influenced, perhaps, with their availability in a large number in those respective provinces. The Ṛgveda which mentions, many a times, the growing of Soma on mountains, particularly on the Mūjavāna,¹⁵⁰ never gives a clue to the ritual of the Soma purchasing which is found in the later ritual-texts. It can be surmised that in the Ṛgvedic times the Aryans must have been living near these mountains and the soma-plants was easily available but when they expanded further, naturally, they began to live in far from regions where the soma was not available and at the same time it was not an easy task for all persons to bring that themselves. In these circumstances some people might have adopted it their profession as to bring and sell the soma plant in the regions far from the Mūjavāna. With the result, the ritual of selling and purchasing of the soma found place in the later ritual-texts. Clearly, the ritual came into being influenced by geographic factor.

Studying the method of disposing the dead from the modern view point it is found that the funeral rituals are also influenced by the geographical factor. In the hilly areas where the fuel-wood can be had in a plenty the rituals of disposing the dead body are performed by cremating it on the pyre prepared from wood whereas in the plains or big cities where the facility of wood-fuel is not available these rituals are influenced and the dead body is disposed in electric-crematorium.

(iii) Morality:- Morality of the people also influences the rituals. Their mode of thinking always changes which influences the rituals. If they believe the *ṛtviks* and have orthodox thinking then the sacrificial rituals would remain intact. The rituals would, however, have an adverse effect in case the people don't believe the *ṛtviks* and start thinking the *ṛtviks'* actions from the heterodox view point. Obviously, the Vedic sacrificial rituals were the result of orthodox thinking and their omission in later times is the result of heterodox thinking. It can be said that to some extent the rituals of *grhya-sūtras* are still in practice but due to changing morality they also are going out of practice and modern court marriages are the example of it.

There is a saying which has been quoted in Śān.Gr.Sū. which reads as 'animals may be killed at madhuparka, at a Soma sacrifice, and at the rites dedicated to the *Ṛtvs* and gods only, and no where else: thus the *Manu* said'.¹⁵¹ Obviously, animal killing was generally practised but the above statement shows the changed morality and a tendency to discourage the animal killing at the sacrifices.¹⁵²

(iv) Economic Position:- The mention and mode of practice of bigger sacrifices found in the ritual-texts show that the economic position

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of Vedic people was satisfactorily good. And only the people, who were economically in a good position could afford the higher expenses and dakṣiṇās of these sacrifices. For example, Agnistoma, Vājapeya, Rājasūya, Āsvamedha etc. could only be performed by rich patrons especially the kings. At the Āsvamedha the pearls are woven into the mane and tail of the dead horse.¹⁵³ The ritual clearly reflects the riches of the yajamāna. At the same time for the distribution of dakṣiṇā the economic condition of the yajamāna was always kept in mind as is clear from the statement 'yathotsāham dadyāt'¹⁵⁴ which means that if the yajamāna was not in an economically sound position, he could give smaller amount of dakṣiṇā. But, on the contrary the rituals do not remainⁱⁿ practice if people are economically poor. It is right that in the Vedic age the rituals of numerous types were performed but later on as the economic position of people did not remain good, the rituals went out of practice. In the modern days no Śrauta ritual is performed by any person because of the lower per capita income.

(v) Political Situations:- The king was naturally the chief of the sacrificers and the rituals of the royal consecration, Āsvamedha etc. were performed for his sole benefit. If the king takes interest in battles then apart from religious some other rituals also come into practice. When the king is ready to go to the battle field, he is given his armours by performing certain rituals in which his victory is longed for.¹⁵⁵ Without religious tolerance of a king there could be no religiously ordered society in a country.¹⁵⁶

In the ancient times the marriage age of a girl was prescribed as sixteen years.¹⁵⁷ But later on it was fixed as eleven.

The girl remains 'Kanyā' upto the age of ten and in the eleventh year she must be married.¹⁵⁸ Both of these views show that marriage rituals were performed when the girl attained puberty. Later on the performance-time of these rituals was influenced by political situations. With the advent of Muslim rulers the Hindus started marrying their girls without having attained the puberty, because the Muslims used to take away the ~~unmarried~~ unmarried Hindu girls. Clearly, to save these girls from falling into the hands of Muslims they were married at an early age.

(VI) CULTURAL FORCES:- It is the social expansion that mixes the various rituals or brings in new rituals. Whatever is important in social life always receives ritual attention.¹⁵⁹ Cultural sense is also helpful in influencing the rituals. Rgveda provides a verse¹⁶⁰ in which the wife of a dead person, lying with her husband on the pyre, is made to rise by the younger brother of her husband or some other person.¹⁶¹ Clearly, the ritual of burning the living wife along with her dead husband might have remained in practice in ancient times but with the development of cultural sense the influence upon the ritual is clear from the fact that it was not practised in the Vedic age.

In the Vedic times Vishnu was compared to the yajña¹⁶² and was not treated as a personal god. But, later on with the advent of Bhāgavata-dharma and idol worship he was given place in the temples and the new rituals of wrething the flowers etc. signifying his worship came into being. Certainly these rituals are influenced by cultural changes in the society.

VI. RITUAL AND RELIGION

In general, religion is an attitude of reverence towards the higher objects and in the Vedic religion, in particular, it is the ritual that mainly accompanies the reverence.

(1) Ritual exhibits the Religion:

Establishing relationship between ritual and religion "Hopkins holds that 'the ritual is the frame which preserves religion as well as exhibits it.'¹⁶³ In other words, if a particular religion is alive it is only due to the rituals performed therein, which means that the latter constitutes the practical aspect of the former. The performance of the rituals viz. wearing yajñopavīta, 'dhotī', 'tilaka' etc. has preserved the outer form of Hindu religion and these very rituals exhibit it. As a matter of fact, every religious sect develops more or less some sorts of rituals which exhibit these religious sects. The rituals of applying 'bhasam' on the forehead, wearing tripundra by means of gopīcandana, and wearing white clothes and a similar strap on the mouth, respectively, exhibit the religious sects viz. Śaiva, Vaiṣṇava and Jain. Hence, it is true that ritual is the preserver and exhibitor of the outer form of the religion and thus both the ritual and religion go side by side.

The various religions may differ in their thinking and performance of their rituals, but one thing which is common in all is that every religion consists of three aspects viz. philosophy (darśana), history (purāṇa) and rituals¹⁶⁴ (anuṣṭhāna). The philosophic aspect of religion deals with its fundamental and essential basis. The paurāṇic aspect of religion deals with the significance of its various aspects through varied legends, stories or myths.

Sometimes it also exposes the hidden philosophic secrets of that religion with the examples of fanciful lives of men and gods. The anuṣṭhāna aspect plays a very significant role in every religion. Max Müller writes that it has been held by many writers to be impossible that a religion could exist without some outward form.¹⁶⁵ He further writes that some authorities hold that an active religion in common life, is nothing without an external worship, without a priesthood and without ritual.¹⁶⁶ Thus the ritual is the outer form of religion through which the latter becomes conspicuous.

The Vedic religion possesses all the three aspects in it. The philosophic aspect of Vedic religion is best explained in the philosophic hymns of the R̥gveda and the Atharvaveda.¹⁶⁷ The other two aspects are visualised in a large quantity in Vedic literature, especially in the Brāhmaṇas. The sacrifice which constitutes the nucleus of Vedic religion is entirely prevailed with these two aspects. A number of rituals, performed in the varied sacrifices like Darśapūrṇamāsa, Paśubandha, Soma sacrifices, Sautrāmanī etc. clearly manifest the Vedic religion as prevalent in the time of the Brāhmaṇas.

(11) Ritual & Religion as Body and Soul:-

The relationship between religion and ritual is like that of the soul and body, or 'exhibited' (prakāśya) and 'exhibitor' (prakāśaka). To be more correct, the relationship between the two is of 'attainable' (sādhya) and 'means to attain' (sādhana). In the Vedic age many rituals were performed for the attainment of heaven. Besides some sacrifices, iṣṭis have also been prescribed for its attainment.¹⁶⁸ At the Vājareya the ritual of ascending the yūpa by the yajamāna and his wife has also been connected with going to the heaven.¹⁶⁹ The gods are also said to have gone to the

heaven with the help of the yūpa.¹⁷⁰ Not only this, even the animal, killed at the Agnistoma, assumes a divine body and goes upto the heaven.¹⁷¹ All these instances show that the religion as exhibited through these rituals was directed towards the attainment of heaven. Thus, the rituals, besides manifesting a religion, are also the means (sādhana) of attaining the fruit of that religion.

(iii) Ritual Dominates Religion:

As a matter of fact, the rituals preserve a religion as well as exhibit it, but sometimes they start dominating the latter. This relationship between the two could also be found in the Vedic religion. Though the references to the ṛtviks, various rituals, and various materials for the sacrifices are found in the Rgveda,¹⁷² yet the Rgvedic rituals were in no way complicated. However, in the Brāhmic period the Vedic religion became dominated with the rituals which were highly complicated in their nature and method of performance. In this period the performance of rituals became so prevalent and significant that it became sādhyā throwing away the fundamental aspect of religion in background. For example, at the earlier stages the ritual of giving dakṣiṇā was thought to be a necessary part of religion. It was given for the welfare of both the giver and the recipient, but later on the ritual dominated the real aspect of religion. Actually it was still given but with a different purpose of performing merely a ritual. It may or may not be beneficial to the recipient and the giver. The example from Kathopanishad makes it clear where the cows of no use are given as dakṣiṇā.¹⁷³ From this instance it is clear that many a time religion takes the secondary place whereas its ritual aspect dominates and becomes primary and at this stage the existence of religion is com-

pletely governed by its outer form.

VII. RITUAL AND MYTHOLOGY

The word mythology has been defined as body of myth in a particular culture, or the scientific study of myths in general.¹⁷⁴ It is a necessity as the background to a culture, and even to a reasonable satisfactory human life.¹⁷⁵ About Indian mythology it is suggested that the Rgveda gives only an imperfect impression and that, in a sense, it is the work of an aristocracy,¹⁷⁶ whereas Dandekar accepts the mythology as the central theme of Rgveda.¹⁷⁷ According to him mythology of Rgveda represents the result of a long period of development of sacred poetry.¹⁷⁸ Speaking about Vedic mythology he holds that it is not a static phenomenon. It is the evolutionary or growing mythology.¹⁷⁹ Obviously, the Rgvedic mythology is a poetic device. But in the Brāhmanic mythology the old Polytheism is no longer as real as in the Rgveda.¹⁸⁰ In this period the poetic device came to an end and the mythology was completely revolving round the rituals.

It would be appropriate here to clear the concept of the word myth also. Myths are considered as the tales that pass down from generation to generation and become traditional.¹⁸¹ Hopkins takes them as stories.¹⁸² Sometimes 'legend' also conveys the same sense. However, myth is distinguished from legend as being entirely fictitious and imaginary; whereas the legend is woven around an historical figure or nucleus.¹⁸³ The people of different walks of life define 'myth' in their own ways. However, the Indian tradition accepts them as the composition of seers as the poetic device.

Various scholars have established relationship between ritual and myth. It is an accepted fact that generally, if not

always, myths accompany the rituals. But Mr. Langhe observes that there are some myths unaccompanied by any ritual performance and between the two extremes many intermediate types can be attested.¹⁸⁴ There are others who take this relationship as a close one. Louis Renou¹⁸⁵ is the supporter of the latter view. E.R. Leach takes both ~~myths and rituals~~ of them as counterpart of each other. According to him 'Myth implies ritual, ritual implies myth, they are one and the same'. He further says that myth regarded as a statement in words 'says' the same thing as ritual regarded as a statement in action.¹⁸⁶ Baglan is also of the same but slightly modified view. He considers the ritual as the magic drama to which myth is a book of words, which often survives when the drama has ceased to be performed.¹⁸⁷ The statement shows that ritual and myth are closely but not permanently related to each other. Hopkins also does not agree to accept them as always dependent to each other. He holds that there are myths independent of ritual, living only as stories and others of which the whole ritual is a presentation in dramatic form.¹⁸⁸

Again coming to the Vedic ritual and myth, there are scholars who consider most of the myth in Rgveda as the symbolic expression for a ritual drama.¹⁸⁹ Dr. Dange gives forth his views in the following words: 'Myth is not without ritual, for the texts are sacred and ritualistic in nature and no account is without a ritual.'¹⁹⁰ Thus, according to him, many myths are arthavadas. Details of rituals as well as mythological material, concerning the origin and development of the universe and other myths, is found in a large number in the Vedic literature, especially in the Brāhmanas. For the study of myths Bloomfield also recognizes the value of Brāhmanas as he considers them as the store house of myths.¹⁹¹

Besides these texts, the myths could also be found very easily in the Sāmhita's. Taittirīya Sāmhita, in connection with the piling of fire-altar, narrates a myth of the origin of the worlds with a view to exalting the rituals of fire-altar. In the myth whole of the universe has been represented as a fire altar built by Prajāpati, for his support, who was tossing about on a lotus-leaf in the world of indiscriminated waters without a place to rest on. He then, piled the fire-altar on the nest of waters.¹⁹² Clearly, the myth supports the ritual of piling the fire-altar for the stability of life and thus establishing relationship between ritual and mythology. Going through the rituals and myths in the Brāhmaṇas it is revealed that it is not always that ritual and mythology accompany each other. However, it is necessary to examine the relationship between the two. It would be, here, examined how the myths in various ways are related to the rituals:-

(i) Opening Secrets: The relationship between ritual and mythology is of the great importance. There are myths which open the secrets of certain rituals. The myth of Pururavas and Urvastī¹⁹³ is such a myth which shows how Pururavas learns from Urvastī to secure from the Gandharvas the secret of ritual (of churning the fire from aśvattha aranis and sacrificing in that fire) by which he himself becomes one of them.

(ii) Providing Etymology: The myths establish relationship with rituals by providing their etymology. Sautrāmaṇī istī is for curing a person. The etymology of Sautrāmaṇī ritual has been given forth with the help of a myth. Viśvarūpa, the son of Tvastṛ, had three heads with three mouths to consume, respectively, soma, surā and other things. Indra inspired by jealousy cut his heads off. Tvastṛ, being angry from this, kept the soma away from Indra

who, in return consumed whole of the Śukra (soma) kept in the dṛoṇakalāśa. But, the soma mixed in his 'prāṇas' and began to flow from his different organs. Because, the soma is 'every thing' (sarva) and when 'everything' came out of him, he walked like a lame person. The Āśvins cured him by re-placing 'everything' into him. The gods thought these two have saved (सुत्रातं) him and therefore it came to be known as Sautrāmanī (सुत्रातं वै ते नमः प्रासादा मिति तस्मात्सौ-त्रामणी नाम)¹⁹⁴.

(iii) As Arthavāda: The device arthavāda intends to tell the reason why a certain mantra must be uttered in a particular ritual. And this device is found to be accompanied by a myth. At the Darsapūrṇamāsa, there is a ritual of reciting a 'trc' containing the word 'adhvara' in it. The Ś'Br. reads that at the time when the gods were performing sacrifice, their enemies, the asuras, wanted to destroy it (दुष्प्रयच्छुः). But, even then they could not do so, with the result they were defeated and that is why the yajña started to be known as 'adhvara' (न श्रेकुर्धूर्वितम्). The enemies of a person who, knowing this secret, recites the trc with 'adh-¹⁹⁵vara', are destroyed and thus defeated. Here the myth shows why the trc should be recited.

(iv) Supporting the taboo rituals: At the Puruṣamedha sacrifice the ritual requires the killing of men but actually it is not performed and this taboo has also been made to understand by means of a myth. Puruṣa Nārāyaṇa, with a desire to surpass all the beings, performed Puruṣamedha. When the paryagnikaraṇa ritual was over and the victims were to be killed the Vāk said 'O Puruṣa! don't kill the man, lest the puruṣa should eat the puruṣa' and, ¹⁹⁶therefore, the ritual of releasing the victims was performed. Thus

taboos have also relations with mythology.

(v) Showing motive of the ritual: At the Darśapūrṇamāsa the waters are brought forward. ŚBr. gives the motive of their bringing.

According to the myth the asuras tried to stop the sacrificing gods and the latter in return found a vajra i.e. the waters. This vajra destroys everything. Therefore, the waters are brought and the sacrifice is performed under the shelter of this Vajra.¹⁹⁷ The myth of asuras and gods is for giving the motive of the ritual of bringing the waters.

(vi) For the signifying the ritual: In the Śrauta rites the ritual of preparing Vedi is most important. The vedi is prepared by digging the earth equal to the depth of three fingers. The importance of ritual is shown through a myth. Asuras and gods, the progeny of Prajāpati, quarrelled for their importance. The asuras won and started to distribute the earth among themselves. The gods demanded their share. The asuras agreed to give equal to the place covered by Viṣṇu, the Vāmana. With their efforts the gods took whole of the earth but then Viṣṇu went out of their sight. They found him after digging earth equal to the depth of three fingers.¹⁹⁸ The myth shows the significance of ritual of digging the earth, whereas sociologically speaking, the ritual is only to clear the earth from plants, herbs, roots etc.

(vii) For the Origins: Sometimes there is an indirect relationship between ritual and myth as the latter is said in origin of the material to be used in the former. At the Darśapaya the yajamāna wears a necklace of lotus-flowers for dīkṣā ritual. The Pañcaviṃśa Brāhmaṇa gives a myth describing the origin of lotus. According to the Brāhmaṇa, 'the lustre of Varuṇa departed as he was consecrated. It (lustre) fell into three parts. One third became Bhṛgu (the seer) one third Grāyaṇītya (sāman) and one third entered the water ... that

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he who puts on a lotus garland, obtains that virility having reached it (virility)¹⁹⁹.

Thus the myths in varied manners have been given to establish their relations with rituals. Max Müller considers the mythology as an inherent necessity of language, if we recognise in language the outward form and manifestation of thought.²⁰⁰ No doubt, mythology is as such but it also remains a fact that it is the ritual which, more or less manifests these thoughts. Both of them have a close yet not permanent relationship. The ritual forms a very considerable part of mythology and both of these have such a relationship that they create an important part of the sacrificial cult.

VIII. RITUAL AND MAGIC

Magic, according to Frazer, is a spurious system of natural law as well as a fallacious guide of conduct.²⁰¹ He considers it as a false science as well as an abortive art. However, there are others who do not adhere to this view. According to Ruth Benedict, it is as effective as science.²⁰² As a matter of fact, magic and science are the two different sides. Magic differs from science, for the magician assumes that there is a causal relationship between performance of formula and the end phenomenon, whereas the scientist makes no assumption and investigates each step of the process.²⁰³ Hence magic should not be compared to the science. Macdonell argues that magic endeavours to gain its ends by influencing the course of events, without the intervention of divine beings.²⁰⁴ However, he considers spells and rituals as a necessary part of magic. The intervention of divine beings should not totally be excluded, because, there happen some magic rituals in

which the help of gods is needed. With the help of divine beings the course of approaching events can be changed. Magic is a process that helps for the accomplishment of desired results by controlling the preternatural forces. It is such a skill with which astonishing results are gained.

Frazer accepts two principles as the basis of magic. The first one, according to him, is that like produces like or an effect resembles its cause; and the second, things which have once been in contact with each other continue to act on each other at a distance after the physical contact has been severed.²⁰⁵ The two principles have, respectively, been given the names as the 'Law of Similarity' and the 'Law of Contact or Contagion'. For the magical practices the use of one's broken tooth, cutting of nails, hair etc. is thought to be representing the very person to whom they belong. And the use of these things endorses the second law of Frazer. Dr. Bronislaw accepts the spell, the 'rite and the condition of the performer as the three fundamentals of magic.'²⁰⁶ By the spell he understands the utterance of words (verses). A set of actions, accompanying the magical formulas, is known as the rite. The performer handles the magic performance with acute care otherwise the power of this act is nullified. Breach of taboo becomes the cause for the failure of the magic practice. Though all the three fundamentals are necessary for magic practice, yet among them the mantras have a high place. Sometimes they are repeated, sometime they are spoken in a low voice and the other time in a loud voice. The magical power mostly dwells in these mantras. Truly speaking, magic is, to some extent, the game of words supported by some sort of action.

Maya Malaviya observes the Vedic magic as depending upon the worship of gods.²⁰⁷ Though there are some magical practices in

which at the very first sight worship of gods does not seem to be necessary. For example, to win the love of one's beloved the heart of the beloved's image is penetrated by an arrow. But in this case also at last the lover seeks the help of Mitra and Varuna to expell all the thought and purpose from his beloved's heart and to make her his subject.²⁰⁸ Rgvedic gods were powerful and were worshipped and requested for help but later on the ritual became powerful and started to rule over the gods. In the above cited example, it seems as if the performer is making order to Mitra and Varuna. Some people find magic in Rgveda,²⁰⁹ but Kashikar is of the view that unless the ritual accompanying the Rgvedic hymn is ascertained it is difficult to say whether the Rgvedic ritual was purely religious or there was element of magic even in that ritual.²¹⁰ However, in the later literature, especially in the Atharvaveda and the Kausika-sūtra ample material is found in respect of the magic. Manu considers the magic of the Atharvaveda as the brāhmaṇa's weapon, which he may use without any hesitation against his rivals.²¹¹

Before examining the relationship between ritual and magic it should be clear that 'magic' itself is a ritual performed with a particular desire. However, sacrificial ritual and magical ritual are not always together. The former is not always magical in its nature. It may include magical idea, but magical ritual need not take the form of a public ritual, for the magic is always performed in a lonely place especially at the crossway or graveyards and mostly the time of its performance is night. Keith also accepts the sacrificial and magic rituals as the two different aspects of man's efforts to accomplish his desires.²¹² Common rituals are of the nature that a common man also understands them, but the

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magic rituals go even upto that point where man's wit and foresight begin to fail. The relationship between ritual and magic can be well established by saying that there are rituals of white and black magic. The former class of rituals is for the protection of the performer from various evils whereas the latter aims at practising those rituals which help in causing death or ruining the enemies etc. These black magic rituals are called 'abhi-cāra karmas'. The relationship between ritual and magic can also be shown through some of the following instances:

(i) Symbolic Relationship: Burning or throwing away the old garments, shoes etc. into the water symbolizes the termination of adversity.²¹³ At the Gavāmāyana, an ārya[#] and a sūdra engage in a struggle for the possession of a circular white skin, in which the ārya wins.²¹⁴ The magical aim of this performance, according to Macdonell, is the liberation of the sun from the powers of darkness.²¹⁵ At the initiation of Agnicayana, the yajamāna wears rukma which contains twenty one round studs sewn in an antelope skin strap.²¹⁶ Dr. Dange observes magical value in the number of studs and the antelope skin, for the antelope skin is the symbol of sacrifice and of the Prajāpati and the number twenty one is avowedly mystic.²¹⁷ Thus the rituals do have some symbolic relations with magic.

(ii) Personal Profits in the Background: Sometimes ritual is connected with magic for personal gains. For the removal of 'Takman' (fever) the magic ritual is performed. With the recitation of AV.V.22 the patient is given a gruel, made of roasted grain, to drink. The dregs of the gruel are poured from a copper pot into the fire derived from forest fire.²¹⁸ Thus magical rituals were performed also for long life, welfare of children etc. The relationship between ritual and magic has personal profits in the

background.

(iii) For Agricultural Wealth:- Barley is mixed with chee and then it is swept with the plough into the furrow in the field. Then three handfulls of seeds are cast into furrow reciting AV.VI.142 and afterwards the seed are covered with earth.²¹⁹ In this verse undecaying heaps of grain have been desired. In this way magic has entered the agriculture rituals.

(iv) Against Enemies: Kausika sūtra prescribes magic rituals to be performed against enemy in the battle field. With a view to defeating them. Reciting A.V.III.1. husk of rice, with a base of porridge, is poured into the fire from a mortar or a minute grain is sacrificed in the same way. Twenty one stone chips are shaken in a winnowing basket against the adversary, and in a pot of rice is offered to Apvā.²²⁰ In this way magic enters the war rituals also.

(v) To ward off the evil spirits: In the animal sacrifice, the fire brand is carried round the animal. ŚBr.giving its explanation says that through this ritual an unbroken fence is made round the animal. Agni is the speller of the Rākṣasas and hence they do not seize upon the animal.²²¹ Here magic relates itself to the ritual of warding the evil spirits off.

(vi) Against the Performer: Generally, the yajamāna performs rituals for his welfare, but they can be used for magical purposes by performing them otherwise. For example, at the Darśapūrṇamāsa, there is a ritual of bringing a branch (śākhāharana) to be performed by Adhvaryu. If Adhvaryu wishes to make the sacrificer deprive of his cattle, he brings a branch without leaves and having its foremost part dry,²²² whereas otherwise the branch should

contain leaves. Thus bringing the dry branch is a magical practice and in this way a simple ritual takes the form of a magical ritual.

Thus ritual and magic have a relationship in many ways and the existence of magic in Vedic ritual can't be denied. At the same time it should be noted, whenever magic is performed it is accompanied by some ritual but every ritual is not magical in its nature and character.

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१. Cf. Kashikar, C. G.: Presidential Address, Proceedings of AIOC, Oct. 1968, pp. 35-36.
२. Hopkins, E. W.: Origin and Evolution of Religion, p. 180.
३. Ibid, p. 180
४. Encyclopaedia of Social Sciences, Vol. 13, p. 396.
५. The Encyclopaedia Americana, Vol. 23, p. 347, under 'Religion'.
६. Ibid, p. 348.
७. Encyclopaedia Britannica, Vol. 19, p. 322.
८. Dictionary of Sociology, (ed. by) Fairchild, H. P., Vision, p. 262.
९. The Encyclopaedia Americana, Vol. 23, p. 544.
१०. Chaubey, B. B.: Meaning and Significance of Rituals and Sacraments in Hinduism, Pub. in 'Rituals and Sacraments in Indian Religions', p. 39.
११. Hopkins, E. W.: op. cit, p. 183.
१२. Heesterman, J. C.: Brahmin, Ritual and Renouncer, WZKSA, Vol. 8, 1964, p. 2.
१३. Chaubey B. B.: Treatment of Nature in the Rgveda, p. 22.
१४. Heesterman, J. C.: op. cit. p. 2
१५. Cf. Chaubey B. B.: 'Meaning & Significance of Rituals and Sacraments; Pub. in 'Rituals and Sacraments in Indian Religions', p. 40.
१६. अकामस्य क्रिया काचिद् दृश्यते नैह कर्हिचित् ।
यद् यद् हि कुरुते किञ्चित् तत्तत्कामस्य चेष्टितम् ॥ Manu. II. 4.
१७. Cf. Infra. Ch. VI.
१८. Norbeck, R: Religion in Primitive Society, p. 138.
१९. Ibid. p. 139
२०. Cf. Ibid. pp. 139-40.
२१. Cf. Ibid. p. 164.
२२. Ibid. p. 165.
२३. Cf. Gautama Dharma Sūtra. I. 8. 18-21.

२४. या प्रकृतिः सा पूर्वा ततिरथ यदिदयाति सौत्तरा ततिरग्न्याधेयं पूर्वा ततिः पुन-
राधेयमुत्तरा तति दशमूर्णमासाविष्टीनां पूर्वा ततिः सर्वाः काम्या दृष्ट्यु ---।

Baudh. Śs. 24.5., Cf. Sharma, R.N.: Culture and Civilization in
Śrauta Sūtras, p. 229.

२५. अथैव त्रयं भवति कर्माभ्यावर्ति देवताभ्यावर्ति संस्थाभ्यावर्ति सा वित्रं नु सत्त्वि-
कमाभ्यावर्ति भवत्यथ देवताभ्यावर्ति ध्रुवाज्यं द्रोणकलशः सर्वपृष्टेत्यथ संस्थाभ्यावर्ति
त्रिः पृच्छति शृतं हवीः शमितरिति । Baudh. Śs. 24.6, Cf. Sharma, R.N.: Ibid.

२६. इह त्वं पुरुषेणानुपहतसत्त्वबुद्धिर्मारुतपराक्रमेण हितमिह चामुष्मिंश्च लोके सम-
नुपश्यता त्रिषु एषणाः पर्यष्टव्या भवन्ति । तथा-प्राणेषणा, यनेषणा,
परलोकेषणेति । Caraka Samhitā XI.3.

२७. मरणकामस्य सर्वस्वारः कृतान्नदक्षिणः । KŚS. 22.6.1.

२८. तरति मृत्युं तरति पाप्मानं तरति ब्रह्मत्यां योऽश्वमेधेन यजेत यश्चैवं वेद ।
MānŚS. 9. 2.5. 26.

२९. जायमानो वै ब्राह्मण स्त्रिमिर्हृणवा जायते ब्रह्मचर्येण वृषिभ्यो यजेत देवेभ्यः प्रजया
पितृभ्य एव वा अनृणां । TS. 6.3. 10.5.

३०. 'आधत्तेति' (वा०सं० २. ३३) मध्यमपिण्डं पत्नी प्राश्नाति पुत्रकामा । KŚS. 4.1.
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३१. OBr. 3. 23(UB).

३२. KŚS. 22.9. 17.

३३. अन्नायकामस्याप्येषा । KŚS. 15.9.6.

३४. इह प्रियं प्रजया ते समृध्यताम् इति गृहं प्रवेशयेत् । Āśv. Śr. Sū. I. 8.8.

३५. Cf. KŚS. 14.5.6-8.

३६. राजा पुरोहिती वा कारीर्या वृष्टिकामो यजेत । MānŚS. 5. 2.6. 1.

३७. Cf. Infra Ch. II, Agnistoma Sacrifice.

३८(ए)-३८(बी) For details see: Infra, Ch. VII & IX, respectively.

३९. नादक्षिणं हविः स्यात् । Ś. Br. 11. 1. 3.7.

४०. यतोऽदक्षिणो रिष्यति तस्मादाहुर्दतिव्ये । ABr. 6. 35.

४१. कर्मापघाते प्रायश्चित्ते, तत्कालम् । KŚS. 25. 1. 1.

४२. सोमारोहं चरुं निर्वपेद् (कृष्णानां व्रीहिणाम् (काठ)) अभिचरन् ।
TS. 2. 2. 10. 4, Kātha. S. 11.5.

४३. श्येनाऽभिचरतः । KSS.22.3.1.
४४. Norbeck, E.: Religion in Primitive Society, p.15.
४५. ERE, Vol.12, p.601.
४६. Norbeck, E.: Op.cit., p.16.
४७. Cf. Spencer, H.L.: The Principles of Sociology, New York, D. Appleton & Co. 1896, Vide Norbeck, E: Op.Cit., p.20.
४८. Chaubey, B.B.: Treatment of Nature in the Rgveda, p.37.
४९. Wundt: Volkerpsychologie, IV.1.457 ff; Vide Keith: RP V, Vol.I, p.44.
५०. Chaubey, B.B.: op.cit.p.39.
५१. अथ सुवेणापिस्पृशति । विष्णवे त्वेति । SBr.3.6.4.9, Cf. VS.5.42, KSS.6.1.11.
५२. Muller, F.Max: "Comparative Mythology", Oxford Essays, Vol.2, London: W.Parker and Son, 1856, 1-87; Vide Norbeck, E: op.cit. p.19.
५३. cf. ERE, Vol.XII, p.610.
५४. अथ ते हेमो वरुण नमोभिस्त यतोभिरीमहे हविर्भिः ।
जायन्तस्मभ्यमसुर प्रचेता राजन्मेनांसि शिष्यः कृतानि । RV.I.25.14.
५५. इमं मे वरुण शुषो हवमया च मृशय । त्वामवस्युरा चक्रे । RV.I.25.19.
५६. Kashikar, C.G.: Presidential Address, Proceedings of AIOC, Oct. 1968, p.32.
५७. KSS.5.5.9.
५८. Keith: The Veda of the Black Yajus School, Intro.p.cvi.
- cf. षष्टान् भोगान् हि वो देवा दास्यन्ते यत्नाविताः ।
तर्दतान् अप्रदायैभ्यो यो मुह्यते स्तेन एव सः ॥ Geeta.III.12
५९. Keith: RP V, Vol.I, p.264.
६०. Hopkins, E.W.: Origin and Evolution of Religion, p.165.
६१. वैश्वानरं वादस्रमातं निर्वपेत्पुत्रो जात उति । BaudhSS.13.8.
६२. TS.2.2.5.2-3.
६३. cf. Divekar, H.D.: Rgveda Sūkta Vikāsa, p.32.
६४. Karmarkar, R.D.: The Asvamedha: Its original Significance^{tion}, ABORI, Vol.30, p.332.

६५. Karmarkar, R. D.: The Āśvamedha: Its original Signification, *APORI*, Vol. 30, p. 332.
६६. सप्तमन्तर मृतस्य --- अश्वसमीपे सयित । *Vidyā*, KSS. 20.6.14.
अश्वशिशुमुपस्थे कुरुते " वृषा वाजीति " (VS. 23.20).
KSS. 20.6.16.
६७. Cf. KSS. 6.1.8.
६८. अमावे सदिर-विल्व-रीक्षितात । KSS. 6.1.9.
६९. कुशराधानम् । KSS. 4.11.7.
७०. RV. I. 150.
७१. RV. 5.78.7-9, cf. KSS. 25.10.5.
७२. RV. 2.42 & 43.
७३. RV. 10.98.
७४. Monier-Williams: *Hinduism*, p. 14.
७५. cf. Ludwig, quoted by Keith; *The Veda of the Black Yajus School*, Intro. p. civ.
७६. *PRE*, Vol. 12, p. 610.
७७. Potdar, K. R.: *Sacrifice in Rgveda*, p. 142.
७८. A. V. 3. 19.
७९. Norbeck, E: *op. cit.* p. 17.
८०. विश्वेभ्यो देवेभ्यः । सर्वेभ्य मृत्योर्दिवाचारिभ्य उति दिवा । नक्तंवारिभ्य उति नक्तम् । रक्षोभ्य इत्युत्तरतः । *Āśv. Gr. Sū. I. 2.7-10*.
८१. Keith, A. B.: *RPV*, Vol. I, p. 260.
८२. For details, *Infra* "Dakṣiṇā: as the Socio-economic arrangement of Vedic Society", Ch. VII.
८३. cf. Keith, A. B.: *RPV*, Vol. I, p. 266.
८४. Bloomfield, M: *The Religion of the Veda*, p. 13.
८५. Banerjee, P. *Early Indian Religion*, p. 4.
८६. *RE*. 2. 1. 2.

८७. होताध्वर्युरावया अग्निमिन्धो ग्रावग्राम उत संस्ता सुविप्रः ।
RV.I. 162.5, cf. Keith:RPV, Vol.I, p.252.
८८. RV.4.9.5.
८९. RV.6.70.4.
९०. RV.9.96.22.
९१. RV.9.97.15
९२. RV.10.107.6.
९३. RV.3.4.10.
९४. Cf. Keith:RPV, Vol.I, p.253.
९५. Quoted by Bloomfield, M: Op.cit.p.80.
९६. अथां त्वः पोषमास्ते पुपुष्वाग्नायत्रं त्वो नायति शक्वरीषु । ब्रूया त्वो वदति
जातवियां यज्ञस्य मात्रां वि मिमीत उ त्वः । RV.10.71.11, Cf. Nir.I.8.
९७. RV.1.51.14.
९८. RV.1.94.4.
९९. RV.3.1.2.
१००. RV.1.58.4.
१०१. RV.6.44.३०.
१०२. शंसावाध्वर्यो --- । RV.3.53.3.
१०३. RV.1.139.1.
१०४. RV.7.99.7.
१०५. RV.10.2.2.
१०६. पर्वणा पर्वणा प्रतिपदा मावृताभ्यां दशमूर्णमासाभ्यां चियन्तः त्वां प्रजापयन्तः ।
Sāyana on RV.1.94.4, Cf. Divekar H. D.: RV. Śukta Vikāśa, p.138.
१०७. RV.III.27 & 5.28.
१०८. RV.III.8.
१०९. RV.I.28.
११०. Kashikar C.G.: A Survey of Śrauta Sūtras, Journal of the
University of Bombay, Vol.35(pt.2), (Arts No.41); p.8.

१११. Cf. KSS.8.7.9&10.2.7; SBr.3.6.3.12& 4.3.4.13.
११२. Keith: RFV, Vol.I, p.253.
११३. KSS.14.4.1.
११४. Keith: RFV, Vol.I.p.18.
११५. वृत्तमुपैति - ' वृत्तेन त्वं वृत्तमते ' इति । अनशनमित्यादि ।
Vt.SS.1.1.13.
११६. Ram Gopal: India of Vedic Kalpasūtras, p.16.
११७. अन्नमेयं ह वै नामेत्यजाजमेयं । SBr.5.1.3.3.
११८. Bloomfield, M: The Religion of the Veda, p.44.
११९. Cf.Haug: ABr(Eng.tr.), Vol.I, & Intro.p.7.
१२०. Banerjee,P: Early Indian Religion, p.5.
१२१. Potdar, K.R.: Sacrifice in the Rgveda, p.14.
१२२. Cf.Macdonell: History of Sanskrit Literature, p.249; Singh, K.P., A Critical Study of KSS,p.XVI.
१२३. Gonda,J: Ritual Sūtras, p.470.
१२४. Winternitz.M: A History of Indian Literature, Vol.I,pp. 275-6.
१२५. Śrauta Kosa, Eng.Section, Vol.I,pt.I,Preface,p.8.
१२६. S. Br.1.1.4.24.
१२७. विः फलीकरोति, 'देवेभ्यः शुन्यध्वं देवेभ्यः शुन्यध्वमित्येकं । KSS.2.4.22.
१२८. पुनर्वसोः । KSS.4.11.5.
१२९. त्र्यः स्वरसामानौ ग्निष्टौमा उज्ज्या वा (तां वा 4.5.19-20)/ KSS.13. 2.8, also cf.KSS.22.4.4,6; 22.5.9; 22.8.9; 22.10.5, 23.5.7.
१३०. Quoted by Kashikar C.G.:ASurvey of Śrauta Sūtras, Journal of the University of Bombay, Vol.35,pt.11,p.15.
१३१. Kashikar C.G. Op.cit, p.16.
१३२. Oldenberg; SBE, Vol.XXX, p.346.
१३३. Louis Renou: Vedic India, p.42.
१३४. RV.10.85.
१३५. RV.10.14-18.
१३६. Shastri, D.R.: Origin and Development of Rituals of the Ancestor-Worship in India, p.99.

१३७. --- पिण्डार्थमुद्धृत्य शेषं निवेदयेत् । Āśv.Gr.Sūt.4.8.11.
१३८. Shastri, D.R.: Op.cit., pp.102-3.
१३९. अवधाय पिण्डान् । अवधाय प्राग्नीयात् । ब्राह्मणाय वा दद्यात् । अपो वाभ्य-
वहरेत् । Śān.ŚS.4.5.4-7.
१४०. Keith, RPV, Vol.I, p.252.
१४१. Cf. KŚS.25.7.21-34, Āśv.Gr.Sūt.IV.2.17, IV.3.1-21.
१४२. Hopkins, E.W.: Origin and Evolution of Religion, p.75.
१४३. Shastri, D.R., Op.cit. p.8.
१४४. RV. 10.18.10-13; 10.15.14.
१४५. " सविता त " इति शरीराणि निवपतिमध्ये । KŚS.21.3.5.,
१४६. Shastri D.R. Op.cit.p.9.
१४७. Hopkins, E.W., Op.cit.p.188.
१४८. Cf. Kashikar, C.G.: 'Sūtras of Bhāṇḍwāja, Pt.I, Intro.F.1xvii.
१४९. आजानेयानपरजौ । प्राच्येभ्य हस्तिनः । अश्वतरो रथानुदी च्येभ्य । KŚS.22.2.23-25
१५०. प्रावेपा मा बृहतो मादयन्ति प्रवातेजा हरिणे वर्वतानाः । ३४४
सौमस्येव मौजवतस्य मङ्गा विभीदको जागृविर्मह्यमच्छान् । RV.10.34.1.
cf. RV. III.46-5; 48.2; V.43.4; 85.2; VIII.63.2; IX.18.1.etc.
Kapadia, B.H. Soma in the Legends, p.2, Yāska has also taken
'Mūjavāna' as name of mountain (मृजवान्पर्वतो मृजवान् ।) Nir.IX.8.
१५१. मधुपर्कं च सौमे च पितृदेवतर्कमणि । ३
अत्रैव पशवी हिंस्या नाऽन्यत्रेत्यब्रवीन्मनु ॥ Śān.Gr.Sūt.II.16.1.
१५२. Cf. Ram Gopal: India of Vedic Kalpasūtras, p.479.
१५३. KŚS.20.5.16.
१५४. KŚS.22.5.5.
१५५. Cf. Āśv.Gr.Sū. 3.12.1-20.
१५६. ॐ४४ For the religious tolerance of King Ashoka cf.Kuppuswamy, B:
Social Change in India, p.342.
१५७. पचविंशे ततो वर्षे युमान् नारी तु षोडशे ।
समत्वागत वीर्यो तौ जानीयान् दुरासौ मिषद् ॥ Susruta Samhitā 35.13.

१५८. अष्टवर्षा भवेद् गौरी नववर्षा च रौहिणी ।

दशवर्षा भवेत्कन्या तत ऊर्ध्वं रजस्वला ॥

सं प्राप्तेकादशे वर्षे कन्या या न विवाहिता ।

मासे मासे पिता भ्राता तस्याः पिबति शौणितम् ॥ Śiṅhrabhoḍha
T.55.63

१५९. Norbeck, E: Religion in Primitive Society, p.138.

१६०. उदीर्घ्वं नार्यमि जीवत्तौकं गासुमेतमुप शेष रहि ।

हस्तग्राभस्य दिपिषोस्तवेदं पत्युर्जनित्वमभि सं वभूय ॥ RV. 10. 18. 8.

१६१. तामुत्थापयेद् देवरः पतिस्थानी योऽन्तेवासी जरादासी वोदीर्घ्वनार्यमि जीवत्तौक-
मिति । ASV. Gr. Sū. 4. 2. 18; The Vaikhāṇasa Gr. Sū. does not

mention the custom of lying of the wife besides the deceased.

१६२. Viṣṇurvai Yajñah, ABr. I. 15.

१६३. Hopkins, E. W., Origin & Evolution of Religion, p. 180.

१६४. Cf. Svami Vivekananda: Dharma Rahasya, pp. 29-30;

"In our ordinary language we use religion in at least three different senses: first, as the object of belief, secondly as the power of belief, thirdly as the manifestation of belief, whether in acts of worship or in acts of real piety"- Max Muller,, Origin & Growth of Religion, p. 9.

१६५. Max Muller , Origin and Growth of Religion, p. 16.

१६६. Ibid, p. 19

१६७. Rgveda I. 164, X. 90, 121, 129, 190, AV. IV. 1, V. 1, VII. 1-4, VIII. 9-10, IX. 9-10 etc.

१६८. Bauh ŚS. 13. 27; Kp ŚS. 19. 15. 17, 18, Mān ŚS. 5. 1. 1. 19-22 etc.

१६९. KŚS 14. 5. 6-9.

१७०. यमादे देवाः स्वर्गं लोकमायन् । KATHA KAPISṬHANA SAMPIṬĀ 41. 2.

१७१. तमैत्रं निविध्यन्ति । तत्पुरा संतपनाज्जुहोति 'स्वाहा देवेभ्य' इत्यथ यदा

प्राह संतपतः पशुरित्यथ जुहोति 'देवेभ्यः स्वाहे'ति पुरस्तात्स्वाहाकृतयो

वाऽन्ये देवा उपरिष्टात्स्वाहाकृतयोऽन्ये तानेवैतत्प्रीणाति तऽनमुभये देवाः

प्रीताः स्वर्गं लोकमभिवहन्ति । ŚBr. 3. 8. 1. 16, Cf. Manu 5. 39-41, SBE, Vol. 50
p. 53

१७२. Cf. Keith, RPV, Vol. I, p. 252 ff.

१७३. पीतोदका जग्धतृणा दुग्ध चो दौहा निरिन्द्रियाः ।

अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् । Kathopanishad I. 1. 3.

१७४. Dictionary of Sociology, p. 200, cf. Chamber Ency. Vol. 7, p. 371.
ERE. 9, 117.
१७५. Ency. Americana, 19, 670.
१७६. Keith: Mythology of All Races, Intro. p. 12.
१७७. Some aspects of the History of Hinduism, p. 34.
१७८. Ibid, p. 11.
१७९. Vedic Mythological Tracts, p. 362.
१८०. Cf. Keith, Op. cit. p. 73.
१८१. Kirk. G. S. Myth: Its Meaning; p. 282.
१८२. Origin & Evolution of Religion p. 226.
१८३. Everyman's Ency. 9, p. 29.
१८४. R. D. Langhe: Myth, Ritual & Kinship, ed. S. H. Hooke, (Oxford. 1958)
P. 131, vide Kirk, Op. cit., p. 12.
१८५. Vedic India, p. 54.
१८६. E. R. Leach: Political systems of Highland Burma (London & Cambridge,
Mass; 1954, p. 13.) Vide Kirk, G. S.: Op. cit., p. 23.
१८७. Raglan I: The Hero, London, 1949, p. 130, vide Dange, Sexual
Symbolism ~~from~~ Vedic Ritual, p. 2.
१८८. op. cit. p. 226.
१८९. Dange Op. cit. p. 3.
१९०. Ibid. p. 16.
१९१. Bloomfield, M: The Religion of the Veda, p. 45.
१९२. स एतद्धमां कृताकामश्चत् तस्मिन्नाग्निमक्षितु तदीयमभवत् । TS. 5.6.4.3.
१९३. S. Br. 11.5.1.
१९४. S. Br. 5.5.4.1-13.
१९५. Ibid. 1.4.1, 40.
१९६. SBr. 13.6.1.1 & 13.6.2.12.
१९७. SBr. 1.1.1.16-17.
१९८. SBr. 1.2.5.1-9.
१९९. EBR. 18.9.1-2.
२००. Max Muller: Chips from German Workshop, Vol. IV. p. 168.

201. Frazer: Golden Bough, Vol.I,pt.1,p.53.
202. Ency. of Social Sciences, Vol.10, p.40.
203. The Ency. Americana, Vol.18,p.117.
204. ERE, Vol.8, p.311, cf. Kashikar, C.G.: A Survey of Śrauta Sūtras, p.10.
205. Frazer: Op.cit.p.52. ff.
206. Ency. Britannica, Vol.14, p.624.
207. Maya Malaviya: 'Magic in the Vedā'; Journal of the Gangadhar Jha Vidyapeeth, Allahabad, Vol.27, pts.3-4, p.320.
208. व्यस्ये मित्रावरुणौ हृदश्चित्तान्यस्यकाम् ।
अथेनामकृतं कृत्वा ममेव कृणुतं वशे ॥ AV.3.25.6.
209. Cf. Macdonell, ERE, Vol.12, p.610.
210. Kashikar, C.G.: A Survey of Śrauta Sūtras, p.11.
211. श्रुतीरथर्वागिरसि कुर्यादित्यविचारम् ।
वाक्शास्त्रं वै ब्राह्मणस्य तेन हन्यादरीन् द्विजः ॥ Manu. 11.33.
212. Keith:RPV, Vol.II,p.379, F.n.3.
213. Kausika Sūtra 18.9 ff.
214. KS.13.3.9-10.
215. Vide ERE, Vol.8, p.319.
216. KS.16.5.1.
217. Dange S. A.: Adornment as a Prospective Measure in Vedic Ritual' Dr. Mirashi Felicitation Volume, p.93.
218. Cf. Kausika Sūtra 29.18.
219. Ibid. 24.1.
220. Ibid. 14.17-21.
221. SBr.3.8.1.6.
222. यं कामयेतापशुस्स्यादिति । अपर्णा तस्मै शुष्काग्रामाहरेत् । अपशुरेव भवति ।
TBr.3.2.1.2.